A. M. D. G.

MEMORIALS

OF THE

IRISH PROVINCE, S.J.

VOL. I., NO. V., JUNE, 1902.

Magnopere juverit crebro alios de aliis certiores fieri, ac audire quæ ex variis locis ad ædificationem, et eorum quæ geruntur cognitionem afferuntur.—*Const. VIII.*, 1.

DUBLIN

1902.

(For Circulation among Ours only.)

A. M. D. G.

MEMORIALS

OF THE

IRISH PROVINCE, S.J.

VOL. I., NO. V., JUNE, 1902.

Magnopere juverit crebro alios de aliis certiores fieri, ac audire quæ ex variis locis ad ædificationem, et eorum quæ geruntur cognitionem afferuntur.—*Const. VIII.*, 1.

DUBLIN

1902.

(For Circulation among Ours only.)

A. M. D. G.

SHORT HISTORY

OF

THE AUSTRALIAN MISSION.

Letter from Father J. Ryan. *Sup. Miss.*

Reverend and Dear Father, P.C.

You ask me to give some account of the Union which has recently taken place between the Mission of the Austrian Province, and the Mission of the Irish Province in Australia, together with other matters which might be of interest to those who will come after us.

Until recently the Society had Three Missions in the Australian Colonies—the Mission in South Australia, the Daly River. in the Northern Territory, and the Mission in Victoria, New South Wales—the two former belonged to the Austrian Province, and the third to the Irish Province.

The foundation of the South Australian Mission came about in rather a curious way. It dates back beyond the middle of the last century, when the Colony of South Australia, which was established in 1836, was still in its infancy. The Colony made steady progress from the start, and attracted considerable attention by the quantity and superior quality of the grain which it exported to Europe. It also received an additional advertisement by the discovery of copper mines at Kapunda and Burra Burra. Encouraged by the Government, large numbers of miners, mechanics, and farmers, came from Europe and settled in the Colony. A Catholic farmer of Silesia, Mr. Francis Weikert, hearing of the progress and prosperity of South Australia, determined to establish a Catholic settlement there. Possessed of considerable means, he collected a band of one hundred and thirty emigrants, and arranged to pay their

passages to Adelaide provided they undertook to refund the money as soon as their circumstances would allow. Having made all preliminary arrangements, he tried to get a Priest to accompany the emigrants. He made several applications to different Bishops, but in vain. At last he applied to the Austrian Provincial, and two young Fathers—Father Aloysius Kranewitter and Father Maximilian Klinkowstroem, were appointed to accompany the emigrants.

On the Feast of Our Lady's Assumption, 1848, the party set sail from Hamburg, on board the *Alfred*, and, after a long voyage of one hundred and fourteen days, arrived at Adelaide on the Feast of the Immaculate Conception. That same evening the Fathers paid a visit to the Most Rev. Dr. Murphy, first Bishop of Adelaide, and received from him a cordial welcome.

The party heard that a colony of Germans had already settled near a town called Clare, about eighty miles north of Adelaide. Francis Weikert purchased some land there; Father Kranewitter accompanied him, and, at the Bishop's request, looked after the spiritual wants of the district. After a short stay in the Colony, Father Klinkowstroem's health broke down, and he had to return to Europe. He was afterwards well known in Vienna as a very effective preacher. In April of the following year (1849) two lay brothers from Innsbruck—Brother John Schreiner and Brother George Sadler—joined Father Kranewitter. All three lived under the same roof with Weikert and his family, in rather primitive fashion. The Weikerts became very poor and helpless; the emigrants failed to keep their promises; Mr. Weikert's health began to fail; and his children were of tender age. The consequence was they were for a period of two years totally dependent on the labours of the good brothers, who had to prepare the soil, sow the seed, feed the cattle, and sell the produce in the neighbourhood and elsewhere. The copper mines of Burra Burra were twenty-five miles distant, and Brother Schreiner had to carry there on his shoulders the butter, eggs, and other articles he had for sale.

In the beginning of 1851 Father Kranewitter rented some land four miles south of Clare, on which he intended to erect a residence. On the Feast of the Annunciation of that year, Brother Schreiner, or as he was popularly called, Brother John, took possession of the land, and conveyed there, in a wheelbarrow, the goods and chattels of the new community. In a short time he erected a rude shelter against heat and rain, and this was the humble commencement of the well-known College and Church of Sevenhills. As years rolled on a steady supply of Fathers and Brothers came from Austria, and several residences were erected throughout the northern part of the

Colony. The Bishop had no Priests to send to these primitive and thinly populated districts, and, at his request, our Fathers threw themselves heart and soul into the apostolic work. They were the pioneers of religion throughout the North of the Colony, and even still their memory and their names are held in veneration by the settlers.

Only a few months ago I happened to meet in Adelaide an old Irishman who had lived for years in the North. I asked him whether he remembered Father Pallhuber. "Father Pallhuber," said he, in a voice of deep emotion. "Look here, your Reverence," he continued, "every morning and night of my life I pray for the repose of my poor mother's soul, and I never fail to couple Father Pallhuber's name with hers." I have also frequently heard the present Archbishop of Adelaide, the Most Rev. Dr. O'Reilly, speak in the most eulogistic terms of the apostolic zeal and labours of the Austrian Fathers in the North. He knew them well, for when the vast region which they had evangelised was converted into a diocese in 1887, under the name of Port Augusta, he was appointed its first Bishop.

At the urgent and repeated requests of our Fathers, the present Bishop of Port Augusta, the Right Rev. Dr. Maher, has gradually taken over the various missionary districts from us as soon as they were sufficiently developed to support a sufficient number of secular Priests. At present we have but two houses in South Australia: Sevenhills and Norwood.

Sevenhills is situated in a very healthy district. The property consists of about 600 acres of land, including 30 acres of vineyard. It has a very handsome Church dedicated to St. Aloysius, which is attended by the peasants of the surrounding district. For several years Sevenhills was used as a Boarding College, and had at one time over forty resident pupils; but as it is over eighty miles away from Adelaide, and about fifteen from the nearest railway station, and as other schools were available in Adelaide, the number of pupils gradually decreased, and in 1885, by order of Fr. General, the place was closed as a college and converted into a residence. Several Fathers and Brothers reside there. The Brothers work the vineyard and the Fathers attend the churches in Clare and the surrounding country.

Norwood, a handsome suburb of Adelaide, was given to the Society in 1869, by the Right Rev. Dr. Shiel, O.S.F., Bishop of Adelaide, and Father Hinteroecker, well known as a natural scientist, was appointed its first Superior. The handsome Church of St. Ignatius owes its existence chiefly to his zeal and energy. It was solemnly opened and blessed on the 7th August, 1870.

The Daily River Mission for the Conversion of the Blacks, as I have already said, also belonged to the Austrian Province, but was quite distinct from the Mission of South Australia. It was established by Father Anthony Strele in 1882. The account of this Mission would require a paper altogether to itself. It will be sufficient here to say that, after great labours and hardships on the part of our Fathers and Brothers for the space of seventeen years, the floods destroyed their station utterly and the Mission had to be abandoned, or rather handed over to the Vicar Apostolic in 1899.

We now come to the Australian Mission of the Irish Province. In 1865 the Right Rev. Dr. Goold, O.S.A., Bishop of Melbourne, wrote to our Very Rev. Father General (Beckx), inviting our Fathers to settle in Melbourne, and to take charge of St. Patrick's College in that City. He also promised to hand them over the Parochial District of Richmond, an important suburb, including Hawthorn and Kew, and a large country district. Father General accepted the Bishop's invitation, and by his directions two Fathers of the Irish Province—Father Joseph Lentaigne and Father William Kelly, were sent out to begin the important work. They landed in Melbourne on the 21st September, 1865, and took charge of the College. The College had been in existence for some years under the charge of Secular Priests; it had not proved a success; it was heavily embarrassed with debt; and it had but fifty pupils on the roll. Within a year the number increased to a hundred.

In the September of the following year (1866) Father Joseph Dalton, Father Edward Nolan, and Father David M'Kiniry (who died a few years ago in New Orleans), arrived in Melbourne. Father Dalton, who had been appointed Superior of the Mission, concluded all business matters with Dr. Goold, and took charge of the parochial districts already mentioned. Father Dalton secured a magnificent site on Richmond Hill, and commenced the Church of St. Ignatius, which is now one of the finest Parochial Churches in the Commonwealth. We have also a very handsome Church and Presbytery at Hawthorne, which was separated from Richmond in 1881. The Church was built by Father Edward Nolan, a man of singular taste, and the Presbytery by Father Oliver Daly, the first local Superior at Hawthorne. The other districts of Kew, Camberwell, and Nunnawading were given over to the Archbishop some years ago.

As the accommodation in St. Patrick's College was insufficient for the increasing number of pupils, Father Dalton purchased a large paddock of 70 acres in the suburb of Kew, about four miles from the General Post Office, Melbourne. It is on this splendid site that St. Francis Xavier's College now stands. About

£70,000 has been expended on the purchase of the land and the erection of the College buildings. When the land was purchased in 1871 it was in quite a rural district, surrounded on all sides by gigantic gum trees. Father William Kelly, who preached at the opening of the College in 1878, took as his text: *Quid existis in desertum videre?* But such has been the rapid growth of the place that it may now be regarded as part of the great City of Melbourne; and the value of the property increased to such an extent that in the time of the land boom some years ago portions of the land were sold at £4,000 an acre. At present, then, we have in Melbourne St. Patrick's College, in the heart of the City, for Day Boys; St. Francis Xavier's Boarding College in the beautiful suburb of Kew, St. Ignatius' Parochial Church and Residence in the suburb of Richmond, and the Church and Residence of the Immaculate Conception in the adjoining suburb of Hawthorn.

In 1878 the Most Rev. Roger Bede Vaughan, O.S.B., Archbishop of Sydney, invited our Fathers to open a College in Sydney. Father Joseph Dalton was commissioned by Very Rev. Father General to accept the invitation, and to make the necessary agreement with the Archbishop. A Day School was opened without delay in the City, and soon after Father Dalton, with his usual good fortune, purchased the site of Riverview College, of which it has been said that perhaps in the whole Society there is no site to surpass it in beauty and picturesqueness. The property consists of 120 acres, and is a kind of peninsula between two bays. It is situated on the Lane Cove River, an arm of the famous Sydney Harbour, and is about three miles from the City as a bird would fly. The land rises precipitously from the water on three sides, and the wild, fantastic appearance of the beetling rocks, together with the foliage, of which there is an abundant supply, presents a picture of weird beauty which competent judges have pronounced to be charming. Looking towards the City from the College grounds, the parts of the winding river and harbour that are visible look like a collection of lakes, which have reminded many of Killarney when seen at its best.

Archbishop Vaughan gave to the Society the extensive parochial district of North Sydney, which was then very thinly populated, but which has since become one of the most promising and beautiful suburbs in all Australia. I have often heard the Venerable Father Joseph Dalton (who, thank God, is still with us in his 85th year) tell of his first experiences in North Sydney. He had no money, and had with his companion to live in a very small shanty made chiefly of kerosene tins, and which he consequently named "Kerosene Lodge." Having secured the house, and put into it the necessary articles

of furniture, which he purchased on credit, he advertised for a domestic who should prepare the meals and keep the place in order. An elderly woman presented herself in answer to the advertisement, but when she saw the house she indignantly put an end to further negotiations by telling Father Dalton she had been accustomed to live with decent people. The dining room was a "lean-to," and when Archbishop Vaughan (who was over six feet in height) turned up one day for lunch, Father Dalton had to place him on his left, as his head would be against the kerosene-tin ceiling on the right. These difficulties, however, came to an end, and we have now a suitable residence and several churches in this important district. We have also in the North Sydney district a novitiate house, called "Loyola." It is beautifully situated, and most of our Australian novices have been trained there, under Father Sturzo. But as the number of vocations is small, it has been considered advisable to send them in future to Ireland, and "Loyola" has been closed for the present as a novitiate, and serves as a residence and house of retreats. We have, then, in Sydney, St. Ignatius' College, Riverview; St. Aloysius' College, in the City; "Loyola"; and the parochial residence and district of North Sydney.

As to the union of the two Missions, the question was raised over and over again for several years. Everyone saw it was sure to come about sometime, but no one could say when. The present Archbishop of Adelaide, the Most. Rev. Dr. O'Reilly, a very sincere friend of the Society, was anxious to have it take place in his time, and expressed himself as willing to give our Fathers every concession in his power in order to make the union an accomplished fact. After many consultations, the matter was referred to Father General, and some Fathers were commissioned by His Paternity to deal with the Archbishop and to unite the Austrian Mission of South Australia to the Irish Province. The Archbishop gave us permission to open another residence, together with a church, and day school, within the boundaries of the Norwood parish, but very near the city and the University; also permission to open a boarding school in a suitable locality in the suburbs, whenever we may consider it opportune. A deed of agreement embodying these concessions was duly signed by the Archbishop, on the 14th April, 1901, and it was announced in our Houses that the Austrian Mission of South Australia was a part of the Irish Province.

JOHN RYAN, S.J.

Feast of the Sacred Heart, 1902.

SOME IRISH WORTHIES S.J.

BY FATHER E. HOGAN, S.J.

FATHER AMBROSE WADDING, S.J.

Ambrose Wadding was born in or near Waterford on the 24th of February, 1583, five years before the birth of his brother Luke, the great Franciscan. The dates of his birth and life I have got from the contemporary catalogues of the Jesuit Novitiate in Rome, and of Ingolstadt and Dilingen. From Harold's Latin Life of Luke we get an account of the parents and the boyhood of these two brothers, and, indirectly, a sketch of the training of Irish Catholic children three hundred years ago.

According to Harold, the Wadding family was distinguished in Waterford by its antiquity, virtues, wealth and influence, and in Portugal, Spain, Italy, and Mexico, by the piety and talents of its members. Walter Wadding, the uncle of the Jesuits, resplendent Peter, Luke, and Michael Wadding, and his wife, Anastatia Lombard, a kinswoman of Primate Peter Lombard, were remarkable for their integrity, their charity to the poor, their constancy in the Faith, and their careful education of their children, ten of whom were sons and four daughters. They both died in the year 1602, while the plague was ravaging many cities and towns of Ireland, and they were buried in the Franciscan Church, in the tomb of the Waddings.* Luke was their eleventh child, and was born in 1588. When he had learned to read, and to say the catechism by heart, his parents put into his hands the book commonly called by us "Pius Quintus," in which every day he recited the Office of the Blessed Virgin, twice every week the Penitential Psalms with the Litanies of the Saints, and twice a month the whole

* Father Mooney, as quoted in Father Meehan's "Rise and Fall of the Franciscan Monasteries," p. 104, 5th edition, says: "I remember seeing the splendid tomb of the Wadding family in our church; even now I call to mind the intense sorrow of Luke Wadding's father when the remains of his wife had to be interred in the cemetery of the Priory of the Canons of St. Augustine, because she died of the pestilence: fondly united in life, they were denied the consolation of resting in the same sepulchre."

Office of the Dead. By his father's direction all the children, boys and girls, recited those offices in response to each other, as clerics do in choir, and, moreover, said the Rosary and morning and night prayers together.* Luke and his cousins Luke and Michael and Richard and John were educated at the Irish College of Lisbon; Ambrose was educated at the Irish College of Salamanca,† and entered the army or navy of Spain. The authorities for this are the Necrology of the Province of Upper Germany,‡ the History of the Jesuit Province of Upper Germany,§ and a biographical work of Father Nadasi, S.J. From them I quote what follows: Ambrose Wadding's vocation to the Society of Jesus was very remarkable. When a youth he hesitated between a life in the world and the desires of a holier state of life, till a sudden occurrence turned his thoughts to a life of religious perfection. Having by God's providence escaped many perils on sea and land, at last he was in imminent danger in a naval battle, in which a companion in arms, who was very dear to him, was shot dead at his side. This made him ponder over his own many escapes from death, and he consecrated himself to God by a vow of chastity. He still remained in doubt about the precise kind of life which he should embrace, but the Society of Jesus never entered his mind. One night, while anxiously reflecting on his future, he heard a voice distinctly advising him to become a Jesuit, and he at once resolved to do so.‖ Having entered the Novitiate of St. Andrea in Rome, he began to live in a manner worthy of a man called by Heaven to the Society. Though in the course of time he excelled in all sciences, human and divine,¶ he was still more distinguished for his religious virtues, his charity to others, his pious converse with God, his obedience to his superiors, and by the high spirit with which he attempted and accomplished great things.** From his very countenance radiated a certain splendor of singular sanctity and innocence, which wonderfully affected those who beheld him. He performed all his duties with diligence and care, but with most fervent zeal did he attend to all that related to prayer and the

* Haroldus in Vita Lucae Waddingi, O.S.F. I think Richard Wadding, M.P. for Waterford in 1613, was one of this very family.

† List of the Salamanca students who became Jesuits, sent me by Dr. William M'Donald, Rector of that College.

‡ 1619 to 1690, p. 136.

§ Hist. Provinciæ Superioris, Decas viii.

‖ Ill.psa repente haud humana nec obscura vox admonet Societati se ut addicat. I have condensed the German accounts, which differ, though not in important particulars.

¶ The Necrology is more precise: Humana divinaque literatura, mathesi Hebræaque lingua illustris.

** Rebus grandibus grandiore animo aggrediendis.

worship of God. So familiar was he with the Imitation of Christ, which is a book so much read in our Society, that he knew almost the whole of it by heart.*

So far Nadasi and the German historian, who unfortunately leaves us in the dark about dates. Some of these I am able to supply. Ambrose Wadding entered our Novitiate of St. Andrea in Rome on the 11th of January, 1605,† eight months before his brother, Luke, became a Franciscan.

In 1607 he was studying Theology at the University of Ingolstadt; in 1609 he was still in Theology and also "Repetitor Physicorum in Convictu;"‡ in 1610, besides studying Theology, he was Repetitor or grinder in Metaphysics in the Convictus or College, and Vice-President (or Socius of the President) of the Major Congregation of the Blessed Virgin. In 1611, "Father Ambrose Guadin, an Irishman, of Waterford," is said to be 28 years old, six years a Jesuit; he had studied Philosophy for two years before he entered the Society, and one year's Philosophy and four years' Theology in the Society; and he was then Præfectus or Superior of Monks (of various orders) in the Convictus, and was of "very middling health." This bare outline shows that at Ingolstadt he was a man of hard work, and was considered by his Superiors to be a man of great capacity, influence and prudence.

In 1612 he was Professor of Physics at the University of Dilingen, where Father Stephen White then occupied a chair of Divinity; he was also Confessor. In 1613 he was Professor of Logics, and Confessor of the students. In 1614 he was Professor of Metaphysics, Confessor of the students, had taught Philosophy for three years, and had the degree of Master of Philosophy. In 1615 he was Professor of Ethics, and Hebrew, and Catechist of the Philosophers and Rhetoricians, and Prefect or Superior of the College of Monks of various orders. He was also Confessor of some sodality or students of the "Hypocaustum Beatæ Virginis Mariæ." He had finished his studies of theology three or four years previously and should have been sent to the Tertianship, but his presence was so necessary that he could not be spared.§ He held the same posts in 1616 as in 1615, and so to the 22nd of January, 1619, when he died at the early age of 35, after having spent 18 years in religion.

---

* Hist: Prov. Germaniæ Sup., Decas viii.

† Roman Catalogue of 1606; another Catalogue gives the 2nd of February.

‡ That is, besides studying Divinity, he was grinding the students of the college in the physical sciences.

§ "Propter necessitates Provinciæ." The Tertianship is the third years' Noviceship.

From the statement that he was so useful and necessary that he could not be spared for some months of the Tertianship, or third year's probation, we see what value the Germans set on his work and influence for good in 1615. The next year they were near losing his services, for the Irish Fathers urged the General to send him to his native land. The General, on the 1st of October, 1616, writes to Father Conway at Madrid "Father Ambrose Wadding is to go to Ireland from Germany, and Father Thomas Comerfort from Compostella; so send them at once their travelling expenses." Again he writes to Father Conway on the 4th of November: "Send the travelling expenses for the journey to Ireland to Father Ambrose Wadding and Father Thomas Comerfort." But on the 10th of December, at the urgent request of the German Fathers, he writes to Father Holywood, the Superior of the Jesuits in Ireland: "Father Ambrose Wadding, whom you expect from Dilingen, would seem to be necessary there; so, if you could do without him, at least for a short time you would oblige the Province of Upper Germany. We shall wait to know your wish in this matter, and if you press for him, he shall be sent to you."*.

In 1610 Father Holywood had recalled to Ireland from Ingolstadt Fathers Dalton, Richard Comerford, and Thomas Bryan, and even in 1611 he expressed a wish to have Father Wadding, but the German Jesuits prevailed with the General to leave him for a time where his presence and work were so useful and "necessary." This shows their high appreciation of his merits, to which they further testify by the obituary notice to be found in the Necrologium† and history of the Province of Upper Germany.‡ Of these notices I give the substance as follows:

The whole Province felt most keenly§ the loss of such a man as he was, cut off in the flower of his life, and as he was promoting the progress of many students of the University by his public lectures, and the advancement of very many in piety by his private instruction and direction, and the good of all by the example of his virtues. When Prince Knöring with great liberality enlarged the buildings of the University, and fifty Abbots of Monasteries of various orders sent the *élite* of their young religious to study Philosophy and Divinity within its halls, these students to the number of one hundred and fifty

* Archiv. Gen. S.J. Anglia, pp. 139, 140, 141 of the vol. containing the letters of this period.

† Necrologium of years 1619 to 1690, p. 136.

‡ Krof's Hist. Prov. Germaniæ Superioris Soc. Jesu, Tom. iv, Decas viii., p. 67.

§ Father Stephen White, his fellow-professor and fellow-diocesan, must have felt it very keenly.

candidates, on the 18th of August, the day before the degree of Doctor of Philosophy was conferred.

In the addenda to the 3rd vol. Father Sommervogel adds, 10. Prælectiones Theologiæ Moralis, Dilingæ, 1617-1619 in 8vo. It is a Manuscript of the Library of the Benedictine Monks of Engelberg, and was preserved no doubt by one of Wadding's Benedictine Pupils.

FATHER LUKE WADDING, S.J.

Father Luke Wadding, the son of Thomas Wadding and his wife, Mary Walsh, was first cousin of Father Amrose Wadding, S.J., and Luke, the glory of the Franciscan Order. His father was Mayor of Waterford in 1596, and was a devoted Catholic. Hence an English official reported of him: "Thomas Wadding holds a chief office under the Crown, in the County of Waterford, and dwells in that city; a busy fellow, inclined to breed dissention, and allied in these parts."* Another, Bishop Lyon writes: "The Mayor of Waterford, which is a great lawyer, carrieth the sword and rod, as I think he should do, for Her Majesty; but he nor his sheriffs never came to church sithence he was Mayor nor sithence this reign; nor none of the citizens, men nor women, nor in any town or city throughout this Province" of Munster. Thomas was the father of three Jesuits, and, I think, even of four, as Thomas Wadding, *alias* Guadin, S.J., was born in Waterford, in 1594, entered the Society at Villagarcia, in Spain, in 1610, at the same time as Luke,† was studying in the College of Valladolid in 1614, and died there on the 25th of November, 1615.

The mother of Luke and Thomas was aunt of Dr. Thomas Walsh, Archbishop of Cashel, and Father Richard Walsh, S.J.,‡ both sons of Robert Walsh; and, I think, was aunt of three other Jesuits, namely, Richard (son of James), James, and Edward Walsh.

Luke Wadding was born in Waterford, in 1593; his early training was, no doubt, such as has been already described in the sketch of his cousin, Ambrose. About the year 1605, he was sent to the Irish College of Lisbon, where

* Cal. of Carew MSS. year 1596, p. 608.

† Villagarcia Catalogus of 1611, in Archiv. Gen. S.J. Father Uriarte, a Spanish Jesuit, says that Thomas was Luke's brother, and entered the Society about the same time as Luke.

‡ Cfr. Spicilegium Ossoriense, vol. ii., p. 137.

his brother Michael, and three other Waddings were studying about that time.* From Lisbon he went to the Irish College of Salamanca, and his name is on its "List of Students who became Jesuits from 1600 to 1646," which the Rev. Dr. William McDonald, its Rector in 1876, kindly copied for me.

In the year 1610 Luke Wadding entered the Jesuit Novitiate of Villagarcia, joining his brother Michael, who had entered the year before, and to be followed by his brother Thomas the year after. So there were four brothers, young Jesuits, and their cousin Ambrose all abroad in spite of the Penal Law: "No one henceforth shall send his children or relations beyond the seas for education. Those who are abroad must return within a year, under penalty of the confiscation of their property. No Papist shall dare to exercise the office of schoolmaster in the kingdom."†

In 1611 Luke was teaching Latin in the Jesuit College of Montforte de Lemos."‡ In 1617 he was in the Province of Castile, as we learn from an Irish catalogue of that year, in which figure 18 Jesuits, natives of Waterford, and 10 of Clonmel, 4 of Fethard, and 3 of Cashel.

In 1625, according to the catalogue of Valladolid College, Luke was on its staff, "was 32 years of age, and 15 years a Jesuit, had taught Humanities and Philosophy, had talents of a high order, and had distinguished himself in his studies; he had a great aptitude for teaching (optimum talentum ad docendum) and was fit to govern as Superior." The Irish Catalogue of the same year merely says that he was in Spain. On the 18th October, 1626, he took his degree of Professed Father of the Four Vows.

In 1633 he occupies a chair of Theology at Salamanca, "is 39 years old, and 22 years a Jesuit, and had been previously a Professor of Philosophy."§

In 1636 and 1639 he is at the College of Valladolid, and, I think, occupies the responsible post of "Prefect of Studies:" he is praised much for his success in his studies, his judgment, and talent for teaching and governing.‖

In 1642 and 1645 he is fourth on the staff of the University of Salamanca, the celebrated Father Martin de Esparza being seventh. In the catalogues of that place in those years he is praised for his genius, prudence, judgment, varied learning,

* Excerpts from the "Matricula" of the Irish College of Lisbon, made in 1615, which were appended to the Catalogue of that year.

† Father D. Murphy's "Our Martyrs," pp. 17, 18.

‡ Spanish Catalogue of that year and place.

§ *Ibid.*

‖ *Ibid.*

solid virtues, great capacity for teaching Theology, for transacting business matters and, the writer adds, "as I believe, for governing."*

The Irish Jesuits were naturally anxious to secure such a man for his native land. On the 24th of April, 1642, the Superior, Father Robert Nugent, wrote to Father General Vitelleschi: "Father John Lombard of Waterford is dead, Father Richard Walsh (Luke Wadding's first cousin) is dangerously ill; if he dies, only two remain in Waterford, of whom one is rather deaf, and the other deaf and blind. Wherefore it seems necessary to send us for the work in Waterford two Waterford men, either Father Peter Wadding, from Bohemia, or his brother, Luke, from Salamanca, and Father Paul Sherlog." On the 28th of February, 1643, he again writes: "I hope your Paternity will send to us from Spain Father Paul Sherlog and Father Luke Wadding, who are absolutely necessary in this Mission."†

In 1643, on the 28th of June, the Supreme Council of Ireland wrote from Kilkenny "To Father Luke Wadding, of the Society of Jesus in Spain: Reverend Father, wee have sent back Father Talbot into Spaine, to render humble and hearty thanks to his Catholicke Majesty for the great affection he bears to our cause and Nacion; and we have authorized you, as by our severall commissions you shall finde, to agitate our affairs, as well at Courte as with the Prelates and Clergie of Spaine. We know your zeal to the cause and the care you have to your country . . ."‡ According to Sir Richard Bellings,§ Father James Talbot, O.S.A., and Father Luke Wadding, Professor of Divinity at Salamanca, procured 20,000 crowns for the Irish cause.

In 1648, in addition to his other duties, he held the responsible post of "Prefect of the Irish Mission," whose duty it was to look to the interests and discipline of the Irish Jesuit Colleges in Spain and Portugal, and to transact matters for the Jesuits of Ireland.

In 1649 he was on the staff of the Imperial College of Madrid, and Professor of Ethics or Jurisprudence.¶ In 1651 he edited and supplemented Father Paul Sherlog's Hebraica

* Spanish Catalogue of that year and place.

† Vol. B in the Archives of the Irish Province under the years 1642 and 1643.

‡ See this letter and various instructions from the Supreme Council in Vol. II., pp. 279-284 of Sir J. Gilbert's "Hist. of the Confederation."

§ *Ibid.*, Vol. I., p. 150.

‖ Dr. McDonald, p. 566 of "The Irish Ecclesiastical Record," year 1874, on the Irish Colleges abroad.

¶ "Maestro de Moral en los Estudios Reales," Madrid Catalogue, S.J., of that year.

Dioptra, which he got published at Lyons, in France. He continued to live at Madrid as Professor, and as "Prefect of the Irish Mission," and several letters of his are preserved in the Irish College of Salamanca, the last of which is dated Madrid, October 25th, 1651.

Father Wadding died at Madrid on the 30th of December, 1651, according to the Annual Letters of the Province of Toledo, and a document in the Archives of the Irish College of Salamanca.* According to the latter document, he died at the age of 58 years; "he was gifted with extraordinary talents, and his superiors employed him in teaching various classes at Salamanca and Valladolid. In the course of time he became Rector of the College of Burgos, and gave great satisfaction by his government thereof. So great was his fame that the most learned consulted him in their difficulties; and his virtue and piety were so well known, that the leading people of the different towns in which he resided sought him as director of their consciences." †

The "Annual Letters of the Province of Toledo" for the year 1651 give his obit at the III of the Kalends of January, 1651, and adds, "He was a man of extraordinary talent and culture, who rendered service to his hearers and won fame for himself in professorial chairs. All his lectures were charged with the learning and delivered with the authority of one filled with multifarious erudition. Nor did he excel more by his learning than by the conspicuous light of his good example. For his virtue and science he was held in esteem by most illustrious men, and was employed as Theologian of the Inquisition, and was consulted in their doubts by judges of the Temporal and Spiritual Courts. His learning and counsels were always up to the level of the high estimation in which he was held, and he was a man whom you might compare with the highest." ‡

This is high praise given by Spaniards at a time when flourished most eminent men, such as De Esparza (Wadding's fellow professor), and others too numerous to mention.

Father Wadding, and the other Waddings, the Whites, Walshes, Sherlog, Murty, and other men of Waterford, raised to a great height the estimation in which Irishmen were held in Spain, an echo of which is found even in "Gil Blas." He says: "I was so fond of disputation that I used to stop the passers-by, whether known to me or not, in order to argue

* Quoted in Irish Eccles. Record of 1874, p. 566; the General Necrology of the Society dates his death 30th December, 1652.

† *Ibid.*

‡ Quem summis æquiparare possis.

with them. Sometimes I addressed Irishmen,* who were eager for a fray; and it was a sight to behold how we disputed—what gestures, what grimaces, what contortions. Our eyes were full of fury, our mouths foaming; one would take us for possessed by the devil rather than for philosophers."

"Gil Blas" is a little grotesque, indeed, and reminds one of "Lewis Carroll's"—

> "In my youth," said his father, "I took to the law,
> And argued each case with my wise;
> And the muscular strength, which it gave to my jaw,
> Has lasted the rest of my life."

But it shows that the Irish in recent times were ardent and subtle disputers, or, as they were styled in the Continental Universities, "ratione furentes," and that they inherited the "perfervidum ingenium Scotorum" of their ancestors.

[Taken from the *Waterford Archæological Journal.*]

---

* Des Figures Hibernoises.

BRIEF MEMOIRS

OF

SOME FATHERS WHO DIED AT MILLTOWN PARK, FROM 1865 TO 1887.

FATHER JOHN GREHAN.

Father John Grehan, professed of four vows, died on the 30th of May, 1865, at Milltown Park. He was born in Dublin on the 20th of February, 1820. His mother was related to a famous Co. Tipperary family of the name of Ryan.

His father, Stephen Grehan, was a man of sterling qualities, and a splendid Catholic. He came in for great wealth, the greater part of which he spent in charitable purposes. His generosity equalled his constancy in piety and good works. Although he was nearly 90 years of age he daily heard Mass in the Parish Church in the early morning, and was an example to all. Of his son, John, we may well say, "Gloria hominis ex honore patris sui." *Eccl.* 3, 13.

Father John, when quite a young man, felt himself called to the Priesthood, and for two years before his entrance into the Society he gave himself altogether to study in order that he might be more useful. So great was his humility and so little did he make of his learning and other gifts that he felt he could scarcely become a Priest, and was thinking seriously of becoming a Christian Brother. He consulted his confessor, and it was on the latter's decision that he joined the Society on the 25th of November, 1843.

He made his Novitiate in France where he took his first vows. Immediately afterwards he commenced his course of Philosophy, and was later on recalled to Ireland and sent to Clongowes, where he spent three or four years as Prefect.

He made part of his Theology in France and part in England and was ordained in 1853. On his return to Ireland he went through the various occupations common to the Fathers. His health failing, he was sent to Milltown Park as Procurator, which office he filled until his death. He was

also Minister of the House for two years. During the last year of his life he had the thought of death always before him, and as a preparation for the Judgment, he morning and evening examined his conscience most scrupulously.

As his sickness increased his fears were gradually allayed; he spoke of God's mercy and goodness towards him.

It was only during the last two days of his life that his mind began to wander. About half an hour before the end came he woke up out of a kind of sleep and asked for the last absolution. He was seen turning his eyes towards heaven and praying fervently. He then peacefully expired.

A great number of Priests, both Secular and Regular, attended his office and funeral. Doctor Whelan, Vicar Apostolic of Bombay, presided, assisted by the Vicar-General of the Diocese of Dublin. R.I.P.

FATHER DANIEL JONES.

Daniel Joseph St. George Jones was eldest son of Daniel Jones, Esq., of Benada Abbey, Co. Sligo, and his second wife, Maria, eldest daughter of Miles MacDonnell, Esq., of Carnacon, Co. Mayo. Born February 1st, 1816, he made his classical and higher studies at Prior Park, the University of Louvain, and Trinity College, Dublin. Upon his father's death he succeeded to the family estate, and became a magistrate and deputy-lieutenant for Sligo, and was once put in nomination to represent the County in Parliament. Growing weary of the world, he determined to consecrate himself to God in the Society of Jesus, and joined the Irish Vice-Province, beginning his Noviceship at Hodder, May 15th, 1844, when he was in his twenty-eighth year. In 1846-7 he taught Grammar at Clongowes College. After studying Philosophy and part of his Theology at Laval, he completed his course of Theology at St. Beuno's College, North Wales, in 1850-1, and then, being ordained, was appointed Socius to the Master of Novices at Hodder, having to pass his third year's probation at the same time. In 1854-5 he was Professor of Moral Theology at St. Beuno's College, and in the following year taught the Short Course and Hebrew, while he also acted as Spiritual Father. In 1857-8 he was Missioner in Upper Gardiner Street, but soon left for Rome, having obtained leave to make a second Tertianship in consequence of the frequent interruptions which he had experienced at Hodder. In 1859 he was Minister at Milltown Park, Dublin, and the subsequent year, after having been professed of the four vows February 2nd, 1860, he was appointed First Rector of Milltown Park and Master of Novices, the Vice-Province having been raised

into a full Province of the Society. When, in 1864, he was succeeded by Father Lentaigne, he became Spiritual Father at Milltown Park and Director of the Spiritual Exercises to Externs, being at the same time Socius to the Provincial. He was thrice successively elected Procurator to represent the Irish Province at Rome, viz.—1860, 1863, and 1868. He died a holy death at Milltown Park, June 2nd, 1869, aet. 53, and was buried at Glasnevin. A full account of his sickness and death appeared in *Letters and Notices*, vol. vi., pp. 172, *seq.* Father Jones was a profound theologian, and deeply versed in Canon Law, and was consulted with very great confidence by many persons far and near. His varied talents were enhanced by a singular humility, a most amiable disposition, and a childlike simplicity, and he never could be brought to look on himself as fit for any post of honour or responsibility. Death alone anticipated his knowledge of the fact that he had been appointed Provincial.—(From *Foley's Records*).

FATHER EDWARD KERNAN.

Father Kernan was born in Dublin on the 29th of February, 1824. He entered the Society on the 4th of September, 1839, and made his Novitiate in France. In 1843 he was sent as master to Clongowes. Some years afterwards he was sent to Belgium to study Philosophy, returning to England for Theology. He was ordained Priest at St. Beuno's by Dr. Browne, on September 24th, 1854. The year 1856 saw him once more at Clongowes, where he remained until a very short time before his death. He was on a visit at Milltown Park, where he died rather suddenly on the 16th of December, 1872. He was a skilled musician, and had exquisite musical taste. He was also very proficient in Natural Philosophy; teaching this subject for years with great *éclat* and success. R.I.P.

FATHER WILLIAM RYAN.

Father Ryan was born at Castlebar, Co. Mayo, on the 2nd of April, 1823. When in his fifteenth year he was sent to the Royal College of Maynooth, where, besides devoting himself to God, he won the esteem of his Professors and fellow students by his spirit of hard work. He was very talented, and carried off some of the special prizes awarded to the Students. He worked as a Curate for some years in his native Diocese, but feeling himself called to the Society he applied, and was at once admitted on the 25th of September, 1857. He went through the Novitiate at Beaumont under Father Thomas Tracey Clarke. From Beaumont he was sent to Clongowes, thence to

Tullabeg, where he laboured as Prefect, Master, President of the Debating Academy, Director of the Sodality of the B. V. Mary, and Spiritual Father of Ours. He was next devoted to Missionary Work, and from about September, 1870, until the long illness that preceded his death, he did not spare himself in this great work for souls. He travelled through all parts of Ireland, and by his zeal, eloquence, and charity, won a great harvest for Christ. His voice was rather harsh and unpleasant, but this defect was made up for abundantly by his other sterling qualities.

His Missions were undoubtedly very successful; the Secular Clergy and his fellow workers certify to this.

Early in 1876 he was obliged to give up work, and he retired to Milltown Park, where he was a martyr to long suffering. Bronchitis, paralysis, and a weak heart attacked him almost at the same time. Gratitude to God, humility, patience, were here his characteristic virtues.

He died a holy death on the 26th of October, 1876, in his 54th year. R.I.P.

FATHER MICHAEL O'FERRALL.

Father O'Ferrall was a native of Longford, where he was born on the 14th of February, 1816, and was received into the Society by Father Peter Kenney on the 25th of April, 1835. He received a great part of his education before his entrance into the Society. Whilst at Rome, where he studied Theology in 1847, he was considered the rival of the great Passaglia. From 1851 to September of 1856 he taught Classics in Belvedere College, Dublin, and was Professor and Examiner in the Catholic University. Next year he was sent to St. Eusebia's Rome, for his third year of Probation. In November, 1857, he became Superior of the New Theologate, 28 North Frederick Street. This house only lasted one year, and in August, 1858, he was appointed Rector of Belvedere College, where he remained until October, 1861. We next find him Operarius in Gardiner Street. In 1864 he was sent to California. He presided over the English Department in Santa Clara College. In 1868 he was made Socius to the Visitor in California. Returning to Ireland in 1869 he was stationed at Gardiner Street as Operarius; here he remained until within a few months of his death, which took place at Milltown Park on the 12th of May, 1877. He was eminent in Theology, Literature, and Science; was a good poet; his finest piece being called "The Triumph of the Just." A man of very extensive knowledge, was always held in high repute by the learned. R.I.P.

FATHER JOHN BRINSLEY SHERIDAN.

Father Sheridan was born in Trim, Co. Meath, on the 20th of October, 1840. He studied Humanities and Philosophy at Maynooth College, where he was distinguished for singular piety. On the 4th of September, 1863, he was admitted at Milltown Park, where he took his first vows. He was ordained Sub-Deacon by Dr. Whelan, at Pentecost, 1865, in Maynooth College. Two years spent in Clongowes as Prefect showed that his health was far from robust, and it was found advisable to send him to France for change and rest. We next find him at his Theology in the Roman College. He was soon obliged to give up study and remained a year at Aix-la-Chapelle. He returned to Milltown Park in 1870. On June 11th, 1871, he was ordained Deacon at All Hallows, and Priest at Milltown Park on the 23rd of July of the same year. Until his holy death, in February, 1877, he was a confirmed invalid. He was very gentle, and remarkable for Devotion to the Holy Angels. R.I.P.

FATHER HENRY RORKE (Junior).

Father Rorke was born in Dublin on the 25th of August, 1822, and joined the Society on the 22nd of September, 1840. He made his Noviceship at Tronchiennes. From 1842 to 1847 he was engaged at Clongowes or Tullabeg as Prefect. We next find him pursuing his Course of Philosophy for three years at Brugalette. He afterwards went to Laval for Theology. From 1855 to 1858 he was Master at Belvedere. In September of 1858 he was sent to France for his Tertianship. Belvedere was again his place of residence for three years. From 1862 to 1871 he was stationed at Tullabeg ; during this time he was, with the exception of two years, Procurator of the house and farm. The next six years of his life were spent at Milltown Park as Procurator. He died of a very painful cancer in the stomach. He was up and about until within a few days before his death, which took place on the 30th of October, 1877. He was a very genial soul, and very successful as Procurator. R.I.P.

FATHER EDMUND O'REILLY.

Father Edmund O'Reilly was born in London, of Irish parents, April 30th, 1811, and was six years old when his parents returned to their native land.

His father was Thomas O'Reilly, a London merchant, and his mother, Brigid, one of the five daughters of Edmund O'Callaghan, Esq., of Killegorey, County Clare.

One of his maternal aunts married the third Earl of Kenmare (father of the present Earl).

After his Humanity Studies at Clongowes and Maynooth Colleges, he spent seven years in his Higher Studies and Theology at the Roman College, where he made a public defence of Universal Theology with applause, and took the Doctor's Cap in Divinity. He was ordained Priest in 1838, and, returning to Ireland, was appointed Professor of Theology at Maynooth College, which chair he held for thirteen years with great zeal and success.

He entered the Society in the Irish Vice-Province July 24th, 1851, being then forty years of age, and was solemnly professed of the four vows August 15th, 1852, with a view to his approaching appointment as Provincial. He was sent to Naples for his Noviceship, and after its completion, in July, 1853, was appointed Professor of Dogmatic Theology at St. Beuno's College, North Wales, leaving England in 1855-6 for Ireland, and having endeared himself to those who knew him during his short stay. He was declared Provincial in 1863, as successor to Father Lentaigne, the First Provincial of the Irish Province, and remained in office until 1870. On several occasions he was chosen by Prelates as their Theologian at various Provincial Synods, including one at Oscott College in England. When the Catholic University was opened in Dublin Father O'Reilly was appointed to the Chair of Theology, and the mutual sentiments of affection and esteem which existed between Doctor (afterwards Cardinal) Newman, its first Rector, and Father Edmund remained undiminished until his death. He was regarded by the Cardinal and other high authorities as one of the first Theologians of the day. Father O'Reilly was remarkable for his devotedness to the Church and the Society of Jesus; a deep and solid piety, with exactness and fidelity in everything pertaining to the duties of the Priesthood, combined with great cheerfulness. His love of the poor was proverbial. He was appointed Rector of the House of Spiritual Exercises, at Milltown Park, near Dublin, in 1874, being at the same time Socius to the Provincial and Professor at the Catholic University, and so remained until his death at Milltown Park, on Sunday evening, November 10th, 1878, æt 67, universally beloved and lamented. He was buried at Glasnevin, and his funeral was attended by a large concourse of Ecclesiastics, Secular and Religious. A brief memoir of the Father appears in the *Irish Monthly*, vol. vi., 1878.—(From *Foley's Records*).

FATHER STEPHEN FARRELL.

Father Farrell was born in the Co. Cork on the 13th of December, 1806. He studied at Maynooth College for the Dublin Diocese. Having been ordained he was sent as Curate to Francis Street, Dublin, where he laboured for many years and was greatly loved by the parishioners.

In 1850 he felt himself called to be a Jesuit, and joined the Noviceship in France on the 24th of April. Father Mathew Saurin was a fellow-novice of Father Farrell's. At the end of one year he was recalled to Ireland and sent to Belvedere as Master, and remained there for six years. In 1857 and 1858 he was Minister at Clongowes. In 1859 he repeated his Theology at Milltown Park. From 1860 to 1865 he was stationed in Galway as Master; he was also for a time Minister. From 1866 to 1869 he was Minister and Master at Belvedere. His next and last place of residence was Milltown Park, where he resided for ten years filling various offices, viz.—Minister, Socius to Master of Novices, and Trad.-Exerc. He died a very holy death on the Feast of the Sacred Heart, 20th of June, 1879. He was quite conscious almost to the last. The cause of his death was blood poisoning. His last illness was very short indeed. He was a very good Religious—very exact and obedient. He had a great love of neatness, and was careful about everything. R.I.P.

FATHER ALEXANDER KYAN.

Alexander Kyan was the son of an Indian Officer. Was born in Calcutta 11th of March, 1809, and entered the Society on the 4th September, 1825, having been educated at Stonyhurst. He was a man of great courage and energy. He served many years in the Colleges of Clongowes and Tullabeg as Master and Prefect. He was ordained Priest in the College Chapel, Clongowes, on the 24th December, 1839, by Dr. Haly, Bishop of Kildare. He gave Missions in nearly every Parish in Ireland, in company with the late Fathers Haly and Fortescue. He was also for many years in the Dublin residence. He was Sub-Minister in Clongowes for one year (1856). In 1848 he accompanied Father Patrick Sheehan to India, where he spent two years. On his return to Ireland he was sent back to the Dublin residence. In 1868, finding his health greatly impaired, he asked for change of work to the English Mission, where we find him working at Wells, Frome, and Bosworth, at different times. Thus he occupied himself, with the exception of one year, 1876 (spent in Ireland), until his death at Milltown Park. He had been recalled home the summer previous. Father

James Tuite, Rector, assisted him in his last moments. He died on the last night of the old year, 1879. He was a man of imposing presence, fine manners, and singularly innocent mind. R.I.P.

FATHER SYLVESTER O'CALLAGHAN.

Father O'Callaghan was a native of Kilkenny, where he was born on the 10th of May, 1827. He entered the Society in France on the 25th of October, 1848. His brother William also joined the Society, but did not persevere. Father O'Callaghan must have studied Rhetoric and Philosophy before his entrance, as he was sent at once to Clongowes at the end of his Novitiate, where he remained until 1857, when he commenced the Long Course of Theology in North Frederick Street. He finished his Course in the Roman College, and was ordained Priest there by Cardinal Patrizzi on 23th September, 1859. In 1860 he made his third year of Probation in Austria. On his return home he was employed in Clongowes and Tullabeg Colleges until 1866, when he became Minister at Milltown Park, remaining in office until September, 1874. From 1874 until 1880 he was Socius to the Master of Novices. He was next appointed Spiritual Father. He died very piously on the 27th of March, 1883. A most charitable man, never known to say an unkind word, he was very exact about little things and a perfect model to the Novices, who liked him very much. He suffered very much from rheumatism; but he never complained. R.I.P.

FATHER JOHN GRENE.

Father Grene was born in Dublin on the 26th of October, 1807 the eldest son of an old and widely connected family—possessing a considerable estate near Limerick. Like Aloysius and Rudolph, he resigned his patrimony in favour of his younger brothers, and entered the Noviceship of the Society of Jesus in his nineteenth year. His vocation was not, as often happens, suggested by his place of education; for he had not graduated at Clongowes, but was a pupil of a Secular Priest, the Rev. Joseph Joy Dean, who for some years kept a school at Blanchardstown (near Dublin), of which he was P.P. Father John Greene studied also at Trinity College, Dublin. He was admitted to the Society at Hodder on November 24th, 1826. After a course of studies and teaching, partly in Clongowes and partly in Tullabeg, he commenced his Theology at St. Mary's Seminary, Stonyhurst, where he was ordained Priest by Dr. Briggs on the 21st of September, 1839.

He had made his Philosophy, or, at least part of it, in Clongowes. In 1841 and 1842 he was Prefect in Clongowes. The next two years he spent in Tullabeg as Prefect of Studies. From 1845 until 1855 he was on the Belvedere Staff—the last year he was Minister of the house. In 1856 he was appointed Minister in Tullabeg College. From 1857 to September, 1864, he was Spiritual Father in the same place. The next three years were spent in Belvedere. On the 18th December, 1867, he became Socius to the Provincial, the late Father Edmund O'Reilly; this office he held until August, 1873. From 1873 to 1877 he was Spiritual Father at Milltown Park. Father Sturzo next appointed him Procurator of the Province, which work he continued till July of 1883. He was then relieved of all responsibility; however, he was never idle, he heard Confessions, gave Triduums, and made himself very useful. Father Grene was a man of really exceptional gifts. He was not only a mathematician and scientist, but also showed wonderful care and accuracy as an annalist in keeping the records of this Province. He has left us two or three MS. volumes. He died as he had lived, holily, on the 4th of February, 1887, in his 80th year. He was professed of the four vows. Father Grene was a man of singular simplicity of character, of most vivid faith, and a devoted son of the Catholic Church and of the Society. He was very remarkable for devotion to the Blessed Virgin. R.I.P.

SOME FURTHER TESTIMONIES TO FATHER PETER KENNEY, S.J.

1833, April 16.

"Bishop KENRICK begs Father Kenney to accept the office of Vicar General, otherwise the Bishop wishes him to exercise the powers usually granted to Vicars General, in regard to the Members of the Society."

1833, May 16. JOSEPH, Bishop of S. Louis.

"I congratulate you (Father Kenney) on having escaped what I know you always very much dreaded. The thought that a Bishop of such merit and worth belonging to the Society would have been a great gain to Ohio was one of the motives that induced me to enter into the views of the Ven. Bishop of Cincinnati.

1833, July 12.

Captain David Robinson, I have the honour of introducing to you the Rev. P. Kenney, the most liberal and most eloquent Divine in the United States. You will exceedingly oblige me by paying your usual polite attention to this gentleman, and by passing him through to Philadelphia, *free of charge*.

"P. LAWRENSON, *President*."

1833, July 27. Fr. KENNEY expresses great grief at leaving America.

"So many dear Fathers and Brothers who for three years have never given me the least cause of trouble, and have afforded in innumerable kindnesses the sincere evidence of their respect and charity for me. When I think of the state in which I saw

these missions fourteen years ago, and that in which they now are, is not the consolation thence derived a new cause of regret, that I am no more to witness the progress of their prosperity? Those who were then sent to Rome are now the able and indefatigable Superior and Operarii; and the last consoling duty of my ministry was to induct Fr. M'Sherry, one of their number, into the office of Provincial, and promulgate the General's decree by which the new Province of Maryland is erected, after all the vicissitudes of a mission that next year would have completed its 200th year! I know I shall be happy in Ireland. Everything has its time. I am not now rejoicing in hopes of seeing Ireland; I am mourning, as far as I dare, for leaving America."

1833, July 29.

"My Rev. Dear and much regretted Father.—Parted we are, then—heaven knows for how long. Thanks, many thanks, for your multiplied attentions to me all the while, but especially during the last *too short* period. Pray for your wretched

"S. Dubuisson."

1833, Aug. 11.

"Most Dear and Respected Sir.—Under existing circumstances my friends think I had better delay visiting my daughters; but such an agreeable mode of crossing the ocean, and I may say, so important to my eternal welfare, may not occur again, and as I am persuaded going with you would prove to me, and you can well conceive the anguish I feel in being compelled by inevitable circumstances to relinquish this long cherished hope. Should we never meet again on this side of the grave, my dear Mr. Kenney, God grant that I may meet you in another and a better world.

"M. Caten."

1833, Dec. 31. Father Kenney to Father Esmonde.

"I have offered myself to go to India most willingly, with a belief, too, that the climate there will be much more favourable to my asthma than this of Ireland. I have written to the General offering myself."

1833, Ap. 27.

"I beg to assure you that I participate deeply in those sentiments of grateful and affectionate veneration with which you cannot fail to be recollected by everyone who had, as I had, the invaluable opportunity of profiting by your eloquent instructions, and still more eloquent example. It is needless to add that I feel great pleasure in hearing from you, and in complying with any request you think worth the asking. Indeed I believe there are few, if any ecclesiastics in Ireland by whom the slightest intimation of your wish would not be considered a law.

"Ballingarry. "Ml. Fitzgerald."

1835, Nov. 19.

"I should regret exceedingly the interruption of a friendly correspondence with our Province, for whose welfare you have done so much, and which, I trust, is still dear to you. I need not say to you that the attachment of all, even affection, as far as I know, is the same for your reverence. A few lines from you occasionally will convince us that this is reciprocal, and will be the sure way to hear from Maryland and its affairs.

"S. J."

1836, Ap. 20. Thurles.

"You promised, if health permitted, to conduct our clerical retreat. Nothing could be more gratifying to me, and more conducive to the interests of religion. Your presence in Thurles is the first and most anxious wish of my heart.

✠ "M. Slattery."

1836, May 1. To Fr. Aylmer.

"The everlasting and ever-increasing duties of this church leave me less time than I ought to give to the affairs of the V. Province, and I find it impracticable to liberate myself from these occupations.

"P. Kenney."

1837, Feb. 13. Father KENNEY contradicts an assertion in Parliament by Sergeant Jackson that—

"The Head of Clongowes College expressed a hope and expectation that the Roman Catholic religion would become the established religion in Ireland and England, and that consequently the Catholic Bishops have a design to overturn the Established Church in both countries!"

1838, Aug. 1. Cork.

"Letter full of gratitude and admiration from Richard Mulcahy, then a grocer, but previously soldier in Sicily."

1839, Apr. 18. Frederick.

"Assure yourself that you possess the affections of the great majority of the Province. If I thought the General would consent I would petition to live in Ireland."

"J. RYDER."

1840, June 6. Dr. CANTWELL, Navan.

"I shall hail your compliance with this most earnest and very humble request as the greatest blessing of Heaven, and words could not express how deeply grateful I shall feel for this fresh proof of your extreme kindness towards myself."

1840, Oct. 21.

"Although I never had the pleasure of writing to your Reverence, I know well I am no stranger to you, either in acquaintance or affection. Besides, I am fully persuaded that you will always welcome a letter from any of Ours, and particularly in this Province, which you have twice visited and directed, and where remains so grateful a memory of your Reverence.

"Georgetown. FRANCIS VESPRE."

1841, May 4. St. Louis.

"Your highly esteemed favor of March last is before me. No letter emanating from a different source could have afforded me the same gratification that I derived from yours. I gratefully remember all that your Reverence has done for the now Missouri V. Province, and its present prosperity is the result of the wise regulations which you have left, and which are read in our monthly consultations. We have often wished to have your Reverence for our 2nd Visitor, fully convinced that we could still greatly profit by your prudence and experience, and that the present state of all our houses would be to your Reverence a source of heartfelt pleasure.

"J. A. Elet, S.J."

FATHER AYLMER, S.J.

TWO LETTERS—1813, 1814.

To Rev. Charles Plowden, S.J.

Rome, August 8th, 1814.

My Dear and Rev. Father, P.C.,

You are probably surprised to see my letter dated from Rome; but, if you recollect, in my last I informed you that by the General's order we were destined to study physics for at least four months after our examen in theology. Now, Superiors have thought proper to let us come here during this course. Before our departure from Rome we all received the Doctoratum; we hoped to have received it also for Messrs. Glover and Kenney, but, as the Provincial was absent, the Vice-Provincial did not like to grant it. However, the Provincial who is here with us is resolved to send their patents to them on his return to Palermo. I have communicated this piece of information to Mr. Kenney, so that he cannot expect us to join him as soon as he had intended.

We left Palermo on the 20th of July, and arrived in an English transport at Civita Vecchia on the 26th, but were obliged to wait for an order from Rome to free us from twenty-one days quarantine. It came on the 27th, in the evening, and we arrived here on the 29th, just in time for the feast of St. Ignatius, which was celebrated with great pomp and solemnity. The Bull for the universal re-establishment of the

Society was to have been published on this day, but it was not quite ready, and the publication was deferred till the octave of the feast, that is, the 7th of this month. At about eight o'clock in the morning, His Holiness came in state to the Gesu, where he celebrated Mass at the altar of St. Ignatius, attended by almost all his cardinals, prelates, and about seventy or eighty of the Society. After his Mass and thanksgiving, we all proceeded to the sodality. None were admitted except cardinals, and those prelates who are immediately about His Holiness, and the seventy or eighty of the Society. Here the Bull which re-establishes the Society all over the world was read. I cannot pretend to comment on it, as I heard it but imperfectly. I know that it extends the Society, already established in Russia, Naples, and Sicily, to the whole world. It says nothing of privileges in our favour. As soon as it was read, the Pope presented it with his own hand to Father Pannizoni, whom he constitutes Superior in his own States until the General shall otherwise determine. Father Angiolini was the person first fixed upon, but this gave great offence to Rome, and His Holiness, in order to avoid dissensions, changed his resolution. Father Angiolini is to be made Consultore de Sacri Riti, as a kind of declamation of his innocence of several accusations brought against him. The houses and churches of the Gesu and of the Novitiate in Rome are given into our possession, with an allowance of 500 dollars a month for the present. Drs. Milner and Murray were present; also the Queen of Etruria, the King of Torino, and many other persons of the first rank.

All of the Society present then went up in order and kissed the Pope's feet. He spoke to several as they came to him, and expressed particular joy and satisfaction in his countenance during the whole ceremony. He continually smiled at the number of old men who came hobbling up to the throne, almost all with tears of joy in their eyes. After this, the particular regulations for the Society in Rome were read out, by which it is put in possession of all that has not been totally

alienated. This is the first religious order as yet restored in Rome. You could see no other religious vest but ours, a mark of particular esteem and affection for us. In fine, yesterday was truly a day of jubilee and triumph for the Society. The people exulted with joy, and loaded us on every side with congratulations. I could not refrain from tears. Little did I hope or expect to be present at so consoling a ceremony in the Capital of the World, and attended by such circumstances. Never was any Order established in this manner; never such marked attention paid by any Pope; never so great a triumph. O! truly, how sweet is victory after a hard-fought battle!!

Immediately on coming here we waited on Drs. Milner and Murray. They have paid us every attention. The former is very active in the business for which he came; but I fear he has some enemies prepossessed against him. I am told that he just reached this in time to prevent what would have caused the greatest confusion in the two islands. A resolution had been partly come to, desiring the Catholics to take two oaths, one obliging themselves not to receive any document from Rome, etc., without submitting it to the inspection of Government; the other still worse, not to do anything directly or indirectly which could weaken or prejudice the Established Religion. The matter is now submitted to the decision of a number of cardinals, who are to meet on it next month. I have not got all the information I could wish on this head, but I fear the result will not be quite according to our wishes. Dr. Murray himself is not without his fears. I wish he could speak Italian, and were better versed in the manner of transacting business in Rome. My great hopes are in Divine Providence, which has hitherto protected us from schism. Would to God you were here yourself, then my fears would in great part vanish. But this is impossible.

It is expected that Father General will soon be here. The Pope wishes him to come by all means, and has caused letters to be written to this effect. I apprehend Alexander may prevent his leaving Russia. Father Esmonde is quite recovered;

he suffered but little in our short voyage from Palermo to Civita Vecchia, and I think the air of Rome will be of no small service to him. No answer has been yet received concerning Father St. Leger's going to America. The General, in three posterior letters to the Provincial, supposes him already on his way thither. No companion could be found for him in Sicily. I believe the Provincial does not wish much to part with any of his subjects, and I doubt whether any of those who have finished their course would be willing to accompany him at present. I myself have heard nothing more. God knows what resolution the General may take. As yet our return is rather undecided. Perhaps Mr. Kenney stands in need of our assistance, and yet we should reach him at a very advanced time of the year, even were we now to set out immediately. Our coming to Rome cost us nothing extraordinary. We got our passage for nothing, and here our expenses will be less than they were at Palermo, as everything is much cheaper.

I am told that there are above 200* ex-members of the Society in and about Paris, only waiting for the publication of the Bull. There are several postulants here of ability and distinction ready to join us, so that I hope we shall see this Province soon flourish. Almost all the bishops in the Pope's States have petitioned for some member of the Society either to regulate their seminaries or to establish colleges in their dioceses. Unfortunately, there is but a very small number able to undertake laborious employment, and it will require some time to form the young men who now enter upon the life, even though many of them may have gone through their course of studies. This city is very thinly inhabited at present; it was stripped of almost all the young men by the French.

The heat here is very overcoming this month; nevertheless we are all in good health and spirits. The idea of losing one of our little party much afflicts us. We have been for many

* The last 0 has a stroke run through it, so I suppose it should read 20. [Transcriber's note.]

years together embarked in the same cause, joined in the same pursuits, and always in the most perfect harmony and unanimity. But the Glory of God is our main end; we must therefore resign all to it. Remember me and all my companions most affectionately to all in both houses; to my old fellow, N. N.; recommend me to their good prayers; also remember me to my nephew; please to give him good advice, and to exhort him to close application, great attention to his spiritual duties, and particularly devotion to the Blessed Virgin.

I remain,

Ever most sincerely and affectionately,

Your obedient Servant in Christ,

CHARLES AYLMER.

(*From original in Stonyhurst Archives.*)

To Rev. MARMADUKE STONE, S.J., London.

Palermo, Jan. 19th, 1813.

My Dear and Rev. Father, P.C.,

I did not receive your letter of the 17th September last until the 19th of December. The present is the first opportunity I have had to answer it; and as Father Provincial himself writes in the same sheet, not to load the post with unnecessary letters, I leave him to answer your two demands

—first, with regard to admitting other young men from England, which he told me he would, most willingly, and secondly, as to some subjects who understand the Spanish and Portuguese languages. We all enjoy good health, thank God, and are busily employed with the two most difficult treatises in theology, namely, "De Deo Uno et Trino," and "De Gratia." Add to this that Father St. Leger is much taken up with his English school, and Father Esmonde teaches the young noblemen who board in the house the French language. I am not so much employed in missionary labours as before, owing to the small number of English troops which remain in this city. They have been almost all sent to Spain. I cannot help thinking with regret that it is out of my power to go there for their spiritual comfort and assistance; and this the more so because I suppose there is not an English or Irish missionary in all that kingdom, notwithstanding the thousands of Catholics, etc., who stand in need of assistance. Perhaps it would not be impossible to go there for a couple of months towards the close of the scholastic year. The passage from here to Alicante may be made in five or six days. Should Superiors here and you think it advisable, I would most willingly prepare myself for my examen, *tertii anni*, a month or six weeks before the usual time, and thus be enabled to spend a pleasant vacation among those abandoned creatures. Please to let me know how you would approve of such an act of charity.

The books you were so good as to send out to me were taken by the French on their way from Malta to Palermo. I am rather unfortunate in these speculations. If, however, you should determine to send more subjects to complete their studies here a few good books might be sent by them. I am much surprised that you have received no fresh remittance on my account; I wrote to my uncle on this point not long ago, but have received no answer. I mean to renew my instances, and desire that the whole of my income may be regularly remitted to you on my account. I beg that you will be so

kind as to remember me most sincerely to all my friends and acquaintances, and please to write to me by return of post.

I remain,

Dear and Rev. Father,

Your most obedient, humble Servant in J.C.,

C. Aylmer.

P.S.—With regard to our examen ad Professm. and ad Doctoratum, to be made at the end of our fourth year, Father Provincial desires me to ask you what you have determined? He supposes you have already written, or will immediately write to the General, in order that the examen Ad Doctoratum might also suffice for Profession. Certainly, as he himself remarked, there is no time to be lost; and with the approbation of Father General no obstacle could remain. Moreover, if we once received the Doctoratum the same could be sent to Fathers Glover and Kenney. No doubt, as Father Glover remarked in a letter to me, it would be most desirable and of the greatest advantage to our future exertions in the vineyard of the Lord.

(*The original letter is now in Stonyhurst Archives.*)

OBITUARY.

FATHER MORGAN O'BRIEN.

Father O'Brien was born on the 11th of June, 1849, at Youghal, and was educated at the Royal College of Maynooth for the Priesthood. He belonged to the Diocese of Cloyne, but laboured in Belfast as a Secular Priest for some years. From Belfast he entered the Society of Jesus on the 7th September, 1887, and made his Noviceship at Loyola House, Dromore, Co. Down, under Father John Colgan. He afterwards passed to Louvain, where he studied Theology for one year. In the autumn of 1889 he accompanied Fathers T. Kenny, Thomas Browne, and some other Fathers to Australia. On landing at Melbourne he was sent to St. Patrick's College, where he spent some years in teaching. Afterwards he was attached to the Hawthorn Mission, and later on spent some time in Sydney, and finally in Melbourne. Father O'Brien had been in delicate health for some years; he had been ordered change of air, and was again sent to Sydney, where he died happily at Loyola House on the 25th of July, 1901, being only in his 52nd year. R.I.P.

FATHER PATRICK DUFFY.

As a special memoir of Father Duffy is being prepared, we content ourselves for the present with the following notice taken from the *Melbourne Advocate*:—

"We much regret to have to announce the death of a venerable member of the Jesuit Order, the Rev. P. Duffy, S.J., which occurred at Sir Thomas Fitzgerald's Private Hospital last Saturday morning. The immediate cause of death was the result of an accident which befel the rev. gentleman a few days previously, when descending the staircase of the Convent of Our Lady of Mercy, Fitzroy, where he had been conducting a Retreat for the Nuns. The deceased gentleman was of a very active disposition, and in his haste down stairs he turned his foot, and thus fractured his leg. Under the careful treatment of Sir Thomas the rev. gentleman had made rapid progress towards recovery, when, impelled, doubtless, by his wonted active turn of mind, he began to get about before the fracture had had sufficient time to heal. That imprudent step brought

on a relapse, resulting in a repetition of the fracture, and consequent shock to the system, which hastened his end. Father Duffy was born in the City of Dublin in 1814, and, consequently, was in his 88th year at the time of his lamented death. His early studies were successfully pursued at Trinity College, Dublin, when he went to France, where a part of his ecclesiastical studies were carried on. His Novitiate in preparation for the Jesuit Order was spent in Rome, where he became a great favourite. After his ordination as a Priest of the Society of Jesus, Father Duffy returned to Ireland. For some time he filled the responsible position of Prefect and Master at the celebrated Clongowes College. He was well known in Dublin, where he exercised his duties with zeal in the Gardiner Street Church. He spent some time on the Crimean field of battle in the capacity of Chaplain to a division of the Catholic forces engaged in that memorable struggle. All through life the rev. gentleman displayed a military turn, promptness in action and punctuality being also amongst his characteristics. Father Duffy left Ireland for Australia some thirteen years ago, and the first scene of his labours was Xavier College, Kew, where he was at once attached to the professorial staff. Subsequently the rev. gentleman was attached to the Jesuit Fathers' Mission at North Shore, Sydney. He was afterwards transferred to Xavier College, Kew, where he was engaged in scholastic duties till his lamented death.

The remains were removed to St. Ignatius' Church, Richmond, where they lay in state till the obsequies on Tuesday morning, when the solemn Dirge was chanted at 10.30 a.m. The Ven. Arch-Priest M'Kenna, V.G. (Geelong), in the unavoidable absence of His Grace the Archbishop of Melbourne, presided. Amongst the Priests who assisted in Choir were—Very Rev. Dean Phelan, Adm.; Revs. L. Martin, J. Murphy, and W. O'Dwyer (the Cathedral); the Very Rev. P. Keating, S.J.; Rev. D. Manning, S.J. (Xavier College, Kew); Very Rev. M. Carey, P.P. (West Melbourne); Very Rev. J. Hearn, S.J.; Rev. J. O'Malley, S.J.; Rev. C. Morrogh, S.J. (Richmond); Very Rev. F. Keogh, S.J.; Rev. T. Cahill, S.J., and Rev. T. Fay, S.J. (St. Patrick's College); Very Rev. W. Quilter, Adm., and Rev. A. May (St. Francis'); Very Rev. Prior Kelly, O.C.C., Rev. J. P. Cowley, O.C.C., Rev. P. O'Dwyer, O.C.C. (Port Melbourne); Rev. R. Collins (Clifton Hill); Revs. M. C. Gough, P.P., and James Carroll (Elsternwick); Rev. M. P. Carroll (Flemington); Rev. E. J. Luby (Brunswick); Rev. J. Lowe, C.M. (Malvern); Rev. R. S. Benson (South Yarra); Rev. D. Gleeson (Carlton); Revs. J. King and P. Rafferty (South Melbourne); Rev. E. O'Brien and Rev. J. Shiel (Collingwood);

Rev. J. Gately, S.J. (Hawthorn); Rev. Augusto Loretucci (Rockhampton); Rev. M. Lane (Flemington); Rev. P. Fitzgerald (Fitzroy); Rev. M. Hehir (West Melbourne), etc.

The Revs. J. Murphy and E. O'Brien acted as Cantors. The lessons were sung by Very Rev. Dean Phelan, Rev. T. Cahill, S.J., and Ven. Arch-Priest M'Kenna, V.G.

At the conclusion of the solemn Dirge Requiem High Mass was sung by the Very Rev. P. Keating, S.J.: the Rev. J. King acted as Deacon, and the Rev. D. Gleeson as Sub-Deacon. The Rev. L. Martin fulfilled the office of Master of Ceremonies throughout the function. The reredos and the frontal of the High Altar were appropriately draped. The remains, enclosed in a polished oak coffin with elegant brass mountings, reposed in the chancel, adjacent to the sanctuary rails. On the coffin were the insignia of the sacerdotal office. There was a large congregation, testifying to the great respect in which the deceased priest was held.

The Requiem High Mass having concluded, the final absolutions at the catafalque were pronounced by Father Keating, S.J., assisted by the Ministers of the Mass. After a short delay the funeral cortege, in which a large number of the clergy and leading members of the laity joined, proceeded to the Boroondara Cemetery. On arrival at the gates a procession was formed, in which the clergy, acolytes, and general laity joined. The last rites were impressively performed by the Rev. T. Cahill, S.J., assisted by his brother priests, the remains being laid to rest in the ground reserved for the burial of members of the Jesuit Order."

FATHER CHARLES WALSHE.

On the 20th October the holy and happy death of Father Charles Walshe took place. He had just completed the seventy-fifth year of his age, and the fifty-fourth of his religious life; having been born, been received into the Society, and died in the month of October. Though he was for only a comparatively short time confined to his bed before his death, he seemed to have been convinced of his approaching end. The hours immediately preceding it were hours of great pain, which he bore with patient fortitude and resignation. The night before he died, speaking to one of the Fathers, he remarked, "Do you know, I do not feel a bit afraid of death." As the hours of darkness wore slowly on, and the intensity of his pain increased, he prayed continually, in a manner that, says one who was present, "was most touching and edifying," repeating the Sacred Names with a continuity and an intensity of feeling that bespoke the fervour of the heart within. In the early

grey of the October morning he received the Extreme Unction, and almost immediately became unconscious. A little afterwards he passed calmly and peacefully to his eternal rest, having spent his last hours in close and fervent union with God.

In Father Walshe, or "Father Charlie," as we loved to call him, we have lost as kindly and as genial a spirit as ever lived. Who is there that knew him that can ever forget what Shakspere calls the sudden "flashes of merriment that were wont to set the table in a roar." To few, indeed, may Hamlet's description more justly be applied. He was, in truth, a man "of infinite wit, of most excellent fancy." "He possessed," writes one who knew him well, "the keenest humour and the greatest good-nature." Even to the last his fund of humour never failed him. Despite the grim approach of death, and the grevious sufferings that so sorely tried him, the witty word would drop at times, one would almost say unwittingly, from his lips.

Yet, underneath it all there was the simple, child-like piety, and the solid virtue deeply seated in the heart, that marks the genuine son of St. Ignatius. For many years before his death he was, like most men of remarkably keen humour, a victim to occasional depression of spirits, and this, together with the physical suffering arising from extremely feeble health, afforded him no trifling occasion of practising patience and amassing merit.

Father Walshe was born on the 13th October, 1826. His father, who had been an army surgeon, settled later on in Naas, in the County Kildare, where he had a large practice, and was one of the most popular and best known men in the county. On leaving Clongowes, where he was educated, young Charles Walshe entered the Society in October, 1847, at the age of twenty-one. Shortly after finishing his Novitiate he was, in 1851, appointed Prefect of Discipline in his *Alma Mater*. As Prefect he seems to have been a great success. He was pre-eminently a strong man, and the boys liked as well as feared him. The year 1856 he spent in the South of France. His Theological studies seem to have been rather interrupted. The first year (1857) was spent at St. Beuno's in North Wales, the second in the House of Studies at Frederick Street, Dublin, and the third in Vals. Many were the witty anecdotes and laughable adventures that he had to tell about his residence in these two latter places.

On the completion of his Theology, Father Walshe went, first as Prefect and then as Master, to Clongowes. In the summer of 1862 he was transferred to Belvedere, where he remained as Professor till his Tertianship. The years 1865

and 1866, following his years of Third Probation, found him on the Mission in Scotland, and then in Preston. In 1867 he was Minister in Tullabeg. In 1872 he returned to the English Missions, first in Skipton, and then the following year in Rhyl, where he remained in charge of the handsome little church and residence of the Jesuit Fathers of the English Province for the next ten years (1873.'83). In Rhyl Father Walshe did excellent work. His genial disposition and kindly good nature won for him a host of friends, and enabled him to exercise an influence for good over the somewhat floating population of the town, both Catholic and Protestant, that few could hope to have attained. The latter years of his life were spent between Tullabeg, Dromore, and Gardiner Street, till finally he came to Mungret in the year 1894. Here, as has been seen, he spent the closing years of his career. God tried him towards the end with many sufferings, that served, no doubt, to purify his soul and prepare him for the happy, holy death that put the seal upon a life of fifty-four years spent in the Society.

Father Walshe possessed intellectual qualifications of a high order. His taste in literary matters was most refined. His translation of the old French Ballad of "*Griselidis et Sire Gaultier*" not merely rivalled, but, in the opinion of competent critics, much surpassed in beauty and elegance of diction that of the far-famed "Father Prout." He was an accomplished French scholar, and was congratulated on his perfect pronunciation of that language by a critic no less exacting than the famous Jesuit preacher, Père de Ravignan. To refinement of intellect he added in a rather remarkable degree refinement and elegance of manner. The old world courtesy of manner, that adds such a charm to social life, sat so naturally upon him that it seemed inherent in his nature. With "Father Charlie" has passed away one of the few survivors of another age, and of another order of ideas, whose lives are as a precious link between us and the past. May he rest in everlasting peace.

J. M'D.

FATHER PATRICK F. O'REILLY.

On Thursday, March 13th, Father P. F. O'Reilly died at St. Ignatius' College, Galway—the first member of the Society who died there. He had to endure a long, painful illness before death came to his relief. For some time before his health broke down so quickly he had occasionally suffered from pain that seemed the result of impaired digestion, and did not cause any anxiety. During the spring and summer of last year these attacks became more frequent and more acute, but, with characteristic energy, he continued to work on. In

August, though suffering much, he gave a Retreat—his last. How great an effort it must have cost may be judged from the fact that almost immediately on his return to Galway, on August 24th, he became quite prostrate. In the early hours of August 30th he was seized with most violent pains, which lasted for several hours before they yielded to medical treatment. He continued weak, and more or less suffering, till the end of September, when he rallied sufficiently to travel to Dublin. In St. Vincent's Hospital it was found, on examination, that there was an internal cancer already so far advanced as to render an operation utterly useless. He soon returned to Galway, where he lingered on through the winter, growing gradually weaker and suffering much. When told that his disease was beyond the power of human skill, he declared that he was very glad to learn the truth. To one of the Community who went into his room shortly afterwards he said, "Well, I have just had a great piece of news. It seems that I am going to Heaven fast." During the weary winter months he was most patient. He constantly prayed to the Holy Souls and to Our Lady of Dolours. To the Queen of Sorrows, indeed, he had long been especially devout, invoking her aid in all emergencies. He had a picture of her which he constantly carried about with him, especially when he had a "hard case" to deal with; and many such a "hard case" he succeeded in bringing right, for he "had a way with him" and a power of persuasion that enabled him to wield much influence for good. The end came peacefully in the evening of March 13th, just as the church bell was ringing for the Lenten Devotions.

Father O'Reilly was a native of Drogheda. He was born on March 14th, 1847. He had intended becoming a Secular Priest, and with this end in view had studied for some time at Maynooth. Soon, however, he made choice of the religious state, and entered the Novitiate of the Society at Milltown Park on March 15th, 1869. Immediately after the Noviceship he went to study Philosophy at Maria Laach, in Germany. From 1874 to 1881 he was a Master at Tullabeg, being chiefly occupied in teaching Science, for which he had a remarkable talent. He made his Theology from 1881 to 1885 at St. Beuno's. After another year at Tullabeg he went to Tronchiennes for his Tertianship, going then to Sacred Heart College, Limerick, where he remained till 1890. Some years later he was stationed in Galway as *Missionarius excurrens*, remaining there till his death.

Father O'Reilly was a man of remarkable and varied talents. He was not only a mathematician and a scientist, but also a classical scholar. As teacher, confessor, or preacher

he was most successful. He was of a gentle, amiable disposition; always most obliging, and ready to "do a good turn" for others; while in his work he was remarkably energetic and self-sacrificing.

FATHER WILLIAM HUGHES.

A CABLEGRAM from Australia received by Father Provincial on the morning of April 3rd brought tidings of the death of Father William Hughes. He died on the day previous at Sevenhills, South Australia, whither he had gone some months before to prepare himself for death under the kind care of his old friend Father Charles Dietel, Superior of the Residence of Sevenhills, with whom he had laboured for many years in Melbourne. Father Hughes was a native of the Co. Carlow, where he was born in 1841, and received his early education at Leighlinbridge. He had six brothers and five sisters. Two of his brothers joined the Society and four of his sisters became Religious. In due course of time William went to Maynooth College, where he studied Humanities and Philosophy. He was admitted into the Society in Dublin, May 11, 1861, and studied Theology at Louvain, and was professed of the four vows, February 2, 1883.

He was sent to Clongowes in 1863, and to the Crescent' Limerick, in 1864, and from thence to Louvain. He set out for Melbourne in company with Fathers Nulty and Watson in 1872.?

He taught in our Colleges for 31 years, was Spiritual Father for several years and Consultor of the Mission, and besides gave Priests' and Nuns' Retreats, at which he was eminently successful. He was very learned—"a regular encyclopedia of knowledge"—a great lover of Community life, and a most charitable Religious.

He knew Latin, Greek, French, German, and Italian perfectly.

Father Hughes had a gifted and facile pen, and was a contributor to several Catholic publications. Some years ago, when a member of the Kew College staff, he wrote several articles for the "Advocate," which at the time attracted considerable notice; he also contributed a number of essays to the "Australian Messenger" under the initials W. H.

His health had been very poorly for some time past, and death saved him from the amputation of one of his legs, which the doctors thought it would be necessary to remove some weeks before the end came.

May he rest in peace.

BROTHER GEORGE SILLERY.

THE autumn of the year 1901 brought to an end the long and laborious life of the holy old lay Brother, George Sillery. Brother Sillery, or as, he was more generally called, "Brother George," was for a long period of years a familiar figure in Belvedere College. His simple homely ways and his unaffected gentleness, piety, and good humour rendered him a universal favourite. Nothing seemed capable of disturbing the even tenour of his ways. Even Horace's paragon of men, "Integer vitae, scelerisque purus" though he was, could scarcely have faced the rack and ruin of a crumbling universe with greater calmness and more unalterable self-possession than our dear old simple-hearthed Brother George was wont to manifest on occasions the most trying. His invariable "Aye" was uttered with a note of calm serenity that might have roused the envy of the most confirmed stoic.

Brother George's life was long though uneventful. It flowed on in its unvarying round of prayers and work until he reached the patriarchal age of eighty-five—a life that for its very silence and the atmosphere of prayer and wokr in which it was passed recalls its model in the hidden life of Nazareth. As long as he was able to work no one ever saw him idle; he was always either in the chapel at his prayers or else at work. Yet George was no unamiable ascetic. With all an Irishman's keen sense of humour he loved a joke. His wrinkled old face would brighten up with fun as he told one of the many humourous stories of his past life, or recited some queer old doggerel rhyme that he had treasured up under the impression that it was a "bit of poethry."

In the latter years of his old age he began to dote. The story of his exploits at this period of his career would fill a volume. History telleth how from time to time he went round calling the Community in the small hours of the night. The Rector one time woke up to find him standing at his bed side about the hour of 2 a.m. swinging a piece of burning rope round his head and telling him it was time to get up. More than once he all but set the house on fire. He had an extraordinary affinity for matches, which he collected in large quantities in his room and in his pockets, and with them he would journey round the house laborously at mid-day lighting every gas jet he could find. At the end his memory failed completely. The old adage, "Eaten bread is soon forgotten," held in his case with a quite peculiar force. Ten minutes after his breakfast or dinner he occasionally appeared in the refectory to know what hour the meal in question would take place, or just when the Litanies were ended in the evening he would inquire in a very audible whisper of his neighbour at what o'clock they were to begin. Once that a domestic exhortation lasted rather long old Brother George, sublimely oblivious of his

surroundings, suddenly threw up his hands and ejaculated in a fairly loud voice, "Blessed Mother of God, will he ever stop"! These and a thousand other anecdotes made Brother George's name a household word among the novices in the Novitiate, where his latter days were spent.

George Sillery was born on the 31st December, 1816, and entered the Society in 1856. According to his own account a sermon preached by the famous Dr. Cahill in Dublin was the occasion of his entering Religion. The text was, "Woe to him that is alone," and the preacher dwelt with such persuasive eloquence on the evils of a solitary life that Brother George, resolved to seek in religous life a remedy for the lowliness and spiritless derelictions of the desert of this world. As far back as 1846 he had held the responsible position of overseer of the operation carried on under the Board of Works in the vicinity of Jamestown. His noviceship was spent at Clongowes and Tullabeg, after which he went to Belvedere in 1861, and remained there till the Easter of 1900. Thence he was transferred to Tullabeg, where he died in the autumn of the following year.

J. McD.

CONTENTS OF No. V.

Our Australian Missions.

Some Irish Worthies S.J. By Father E. Hogan, S.J

Some Further Testimonies to Fr. Peter Kenney, S.J.

Two Letters written by Father Aylmer, S.J., in 1813-1814.

Brief Memoirs of Fathers who died at Milltown Park, from 1865 to 1887.

Obituary—

Father Morgan O'Brien.
Father Patrick Duffy.
Father Charles Walshe.
Father Patrick F. O'Reilly.
Father Wm. Hughes.
Brother George Sillery.

NOTICE.

Any source of information, whether in the shape of manuscripts, books, or personal knowledge throwing light on the early history of the Irish Mission, S.J., will be gratefully received by the Very Rev. Father Provincial, S.J., Presbytery, Upper Gardiner Street, Dublin.